

## A College Letter and Answer.

Feb. 1, 1888.

DEAR BRO. GARBER:

At a recent council meeting held by the Brethren here I was authorized to inform the College management that the subscribers to the College fund protest against paying their subscriptions at this time for the following reasons:

1. We were informed that by raising the \$20,000 solicited for, the debt would be discharged. But 2nd, we now find that the debt is in reality \$40,000, and the \$20,000 which was to be applied to liquidating one-half the debt, proves to be unsalable real estate, and securities of doubtful worth. Hence the subscribers here claim that the debt as it was when solicited must be reduced to \$20,000 or thereabout, until we are liable under our subscriptions.

The Brethren here think that it is next thing to an impossibility to provide for so large a debt, though they would cheerfully pay if there was any show to save the College. But the impression prevails that there has been a vast amount of bungling in this matter. I will not intrude my own opinion. I have written for the church and by her orders. I am sorry that the matter is in such shape.

Will you kindly hand this to the proper personages?

Very truly yours,

I regard myself as a proper personage to answer this letter, and will do so to the church which has ordered it, and for the benefit of all concerned. We are sorry too that matters are in such a shape, and my sorrow is of the heart, and not a mere expression of sympathy.

I am sorry that our brethren have such a deathly grip upon their money, that they will catch at every technicality and withhold the payments for the College which should have been made years ago.

I am sorry that our brethren show no respect for the decisions of Conventions made up by their own delegates, and a few brethren have been worried by frequent demands for payment of money, and they have been disappointed and disappointed others.

I am sorry, and exceedingly sorry too, that if this College debt is not paid by the brethren, the institution must be sold, and the Board of Trustees, who are all brethren, must foot up any shortage, the church torn to pieces, brethren thrown into bankruptcy, all this trouble and worry without any results beneficial to religion accruing, and the brand of infamy stamped indelibly on the forehead of every man who has stood conspicuous as a worker in the Brethren church; and every one who has repudiated his promise unto the Lord. This is the sorry part of it.

A page might be written about the business part of those affairs, but that would do no good.

The seventeen acres of land still remain unsold. At \$300 per acre, which is a very low estimate for land lying where that is, would amount to \$5,100. The Board will see that part of the debt is cared for, with the interest, if the remainder is paid.

There is not more than \$4,000, and at the most \$5,000, of the doubtful securities uncollectable. The remainder is against brethren who have moral honesty and are Christians and will pay what they owe; and these securities bear interest.

But the worst side of the debt is the \$20,000 on the conditional notes of the class that is held against the church that ordered the above letter. The canvass was commenced four years ago and over six thousand dollars has accumulated on that part of the debt. How much of these securities are doubtful we cannot tell, and there is no use bothering about that now.

Probably there has been a great deal of bungling or something of that sort. There has been mistakes made, and no one is free from these. My individual opinion always has been that an attempt was made to pay the debt in too short a time. Ten years of time, under the circumstances, would have been short. Our church should grow larger and then there would be more help. A town pays interest often on bonds for fifteen years, and in that way a crushing burden is easily carried along and finally disposed of and no one is hurt. A church can do the same. If money is worth six per cent. to you, there is no loss to you if you pay interest on a subscription for five years.

Now brother, I am not ready to let all this sorrow and destruction come upon us without an honest, fair and Christian trial. (Read what the President of the Board, Bro. Keim, says about it.) to pay the debt.

I am going to leave this office and find out who are on the side of the Lord and the College. I will write down in a book of honor every one who is true and faithful and is willing to

help his brethren bear the burden. We can't give it up yet. We need the College and we can easily keep it if we will. I will feel awfully ashamed if we fail. Here in Ashland a church of Methodists are building a house that costs \$20,000; and only a few hundred members. Must we abandon a College that we so much need, on which our honor is staked as honest and progressive Christians, when there is a less sum at stake, and our numbers are thousands?

Your church should come forward as good soldiers of the Cross, and if it has doubts about what will become of the money, let it buy the bonds of the College, and hold them, without demanding the interest until such time that satisfaction is given in all respects. They are a good claim upon the property of the College and Trustees, and if there is a failure, I would feel just as well to give you all I have of earthly possessions as any other man.

These matters must be permanently settled before any thing else will receive attention.

What will you do?

A. L. GARBER.

## Comments by Correspondents.

Brethren if we believe in *Trine Immersion*, why not defend it? If it is a "gospel truth," as we have always contended, this is the time to prove it, or back down; and as we profess that the NEW TESTAMENT is our only creed, we ought to be able to prove our practice. If no one else will undertake it, I will prove *Trine Immersion* OUTSIDE of the commission.

M. D. WATSON.

Fort Scott, Kans.

Brother: One of the EVANGELIST writers with letter "M." is not satisfactory to some of our readers. If he is ashamed to give his full name his writing ought to be placed in the waste basket.

Dayton, Ohio.

I see in EVANGELIST, No. 2, that Bro. Nicholson wants to have some light on John's baptism. I am of the opinion that John only dipped them once unto repentance. He could not consistently baptize the Son in his own name, or in the name of the Holy Ghost before it had come; and if he had baptized in the Father's name, I think it would have read so. He only baptized unto repentance. But after a resurrection, when all power was given to the Son, he then gave directions how to baptize. Math. 28: 19, which is one great proof of trine immersion.

2nd. Another is found in Eph. 4 and 5, One Lord, one faith, one dipping, which denotes a repeated action. The third proof is Heb. 6: 2; of the doctrine of dippings, according to Wilson's translation, which also denotes a repeated action as well as in the commission in the word baptizing. The same as talking or walking which denotes repeating actions and not only one word or one step.

H. E. FAIDLEY.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY, ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

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## FRONTIER FRIVOLITIES.

## The All Night Dance in Which "Ole Virginia Never Tires."

A writer in the American Magazine gives a very felicitous description of a dancing party in the sparsely settled portion of Virginia.

These parties are events of great importance, drawing friends and acquaintances for many miles around. They will come, perhaps from distant counties, a day's journey or more, to participate in the festivities.

The method of travel is "on horse-back," and as the roads are bad and frequently bridgless, the journeying must be accomplished between "sun up" and dark. This would be sufficient reason, if there were no other, for keeping up their merry-making through the entire night, as is the universal custom.

Old and young join in the dancing, which is only suspended for the hearty supper at midnight, and the "sweet supper" as it is called, of cakes, jellies, and tarts, which is furnished just before daybreak.

As the sun rises the visitors mount their horses and start on their homeward journey, perhaps of many hours duration. It seems like paying a severe penalty for a few hours enjoyment, but these tough, hardy settlers do not wilt physically as easily as our modern, hot-house society plants.

In the log-cabin days of the early settlers in the northern states, the all-night dance was a common feature of social life, and old and young, for miles around, were participants. They were a hardy race, perhaps because they enjoyed themselves, took plenty of exercise and but little medicine. They enjoyed a rugged old age, because they found medicine for their simple ailments in nature's remedies, the roots and herbs of near-by fields and forests, which cured them, and left no after ill effects.

The people of today might be more rugged and enjoy life better if they would have recourse to nature's remedies, instead of mineral drugs. With a purpose of giving them a chance to try this course, H. H. Warner & Co., proprietors of Warner's Safe Cure have prepared, from the best receipts, used in real log cabin days, a line of remedies known as Warner's Log Cabin Remedies, comprising a Sarsaparilla, a Hops and Buchu Remedy, a Cough and Consumption Remedy, an Extract for External and Internal use, Liver Pills, Rose Cream for Catarrh, Scalp for Head and Hair, and a porous Plaster. They are all vegetable compounds, harmless, and just such remedies as were used by our grand-mothers with the best effects.

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## Double-Shotted.

It will be remembered that during the full months of the present year, while Prof. Sharp was engaged in soliciting for McPherson College, he communicated to the Messenger under the heading of "On the Wing." In these communications Eld. Sharp highly commended the "order of the Brotherhood" and judging from his articles his loyalty could not be questioned. It may have been "convenient for his present purpose" of aiding the College that he "submitted his judgement." I will not question his motive.

About this time the Eastern editor was publishing a series of articles quite "divergent" from the established order, so much so that he complained that he was branded as a progressive.

Here now were "divergent elements." The one leading to the "order," led by the leading educator, and the other leading away from established customs, commanded by the leading editor. About this time the following editorial paragraph appeared from the Eastern office, Gospel Messenger, No. 41:

No matter how convenient it may be for present purposes, it is no credit to a brother to play weather-cock. It is all right enough for a weather vane to turn with the wind, but it is a small thing for a man to do. Yet, small as it is, we have just such men, and they are practically of no use unless it would be to stick them up on a pole and keep them there as church weather-cocks. We respect and admire a man of principle, one that has a mind of his own, and that fearlessly expresses his convictions of right. It is noble, when occasion requires it, to submit our judgment, but to deny our convictions of right, and cover over our principles is unmanly and cowardly.

The allegory is easily interpreted on account of it being so complete. Though it bears resemblance to a Queen Ann musket, it shoots both ways, something which the editor seems to have overlooked. The "weather-cocks" may take comfort in this thought.

JACOB LIGHTY.

Morrill, Kansas.

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No. 5, " " " " " 11:53 p m  
No. 7, Accom. (Ex. Sunday) 8:37 p m  
No. 11, Accom. " 10:10 a m  
No. 13, Erie Express (Ex. Monday) 1:50 p m  
No. 37, " " 2:50 p m

## TRAINS EASTWARD.

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No. 4, N. Y. Limited Ex. [daily] 2:06 p m  
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